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S E R M O N

PREACHED BEFORE

THE PRESIDENT,
VICE-PRESIDENTS, AND GOVERNORS

OF THE

LYING-IN CHARITY

FOR DELIVERING POOR MARRIED WOMEN
AT THEIR OWN HABITATIONS;

On the Tenth Day of APRIL 1771,

BEING THE ANNIVERSARY FEAST DAY,

At the Parish Church of ST. ANN, SOHO.

BY THE HONOURABLE AND REVEREND

BROWNLOW NORTH, K

DEAN OF CANTERBURY, L.L.D.

Published at their Request, and for the Benefit of the said
CHARITY.

L O N D O N :

Sold by J. ROBSON, in New Bond-street; J. JOHNSON, St. Paul's Church-
yard; and T. BRADLEY, Fish-street Hill.

MDCC LXXI.

SEERMON

THE PRESIDENT
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On the Tenth Day of April 1771

BEING THE ANNIVERSARY FEAST DAY

At the Tenth Church, St. Ann, 80 No.



By the Honorable

BROWNE LOW

DEAN OF CANTERBURY

Minister of the Gospel, and for the Relief of the
CHARITY

LONDON

Sold by J. Keston, in New Bond-street, J. Johnson, St. Paul's Church-
yard, and T. Bland, Little Britain.

MDCCLXXI

HIS ROYAL HIGHNESS
THE PRINCE OF WALES,
P R E S I D E N T.

The Right Hon. the Earl of DARTMOUTH.

The Right Honourable Earl HARCOURT.

Sir JOHN SHAW, Bart.

Sir WILLIAM BEAUCHAMP PROCTOR,
Bart. and Knight of the Bath.

WILLIAM FULLER, Esq;

HENRY BOLDERO.

VICE-PRESIDENTS.

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VICE-PRESIDENTS

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P R O V E R B S, chap. xxix. ver. 7.

THE RIGHTEOUS CONSIDERETH THE
CAUSE OF THE POOR.

THE sad effects of our first parents sin are continued on his posterity, toil and labour, sorrow, infirmity, and pain. The whole nature of man was miserably changed on his first transgression, and had then inevitably perished; but that our blessed Saviour stepped forth and formed the gracious covenant of our redemption. To his intercession we owe the alleviation of that heavy curse; by the sacrifice of his blood we have salvation to our souls; and the surest relief of our temporal wants is found in that benevolence and mutual good-will which the law of Christianity inspires.

Although the sentence of God's wrath was general, yet is it now adapted in various manner, and allotted in various portions, according to the circumstances and constitutions of men. If the poor and weak in understanding are in need of the rich, the rich and wise are indebted also to the reciprocal labour and assistance of the poor. Thus mercy is interwoven with the justice of God, and comfort arises in the midst of sorrow; for though we are all in ourselves helpless, yet by the application of our respective talents, we are able to relieve and assist each other; by a general concurrence in kindness and good offices we may, as it were, break the force of God's anger in its fall: its shock shall be so distributed, so equally sustained amongst us, that though all are affected, yet none shall be destroyed.

On this principle of mutual aid, all charitable institutions are founded, and especially that which we are met to promote, thus weightily enforced by the dictates of religion and morality, as it tends to relieve the unavoidable necessities, and inherent infirmities of our nature.

In this establishment we offer to the bounty of the rich, the real objects of their pity; the poor, the industrious

destitute and deserving poor, in the most distressing circumstance of life; when not only sickness is added to poverty, but the tenderest feelings of the mind are called in, to aggravate the pains of the afflicted sufferer. Even they who are unacquainted with hunger and cold, who are unable to sympathize with indigence and want, shall acknowledge the feelings and attachments of nature, they shall be melted with that scene of sorrow in which a whole family is involved, where sickness has suspended the watchful care and prudent direction of a parent. This is a most pathetic scene of distress in every order of life: but to suspend this care amongst the poor is to threaten the means of their subsistence. This calamity increases even to ruin in those families wherein every branch is necessary to the well-being of the other; and mutual labour is the support of the whole. Humanity is shocked to reflect that in some degree this evil impends on the birth of every child amongst the poor; and with surprize will the Moralist observe, that in this land where charity has so luxuriantly spread itself, so wonderfully shaped its branches to every occasion of shelter, yielding balsam to every wound and imperfection in our nature; this institution should be a bud of later growth; whereas its necessary virtues, its useful and healing qualities are amply proved, by its amazing

annual

annual increase, and by the crowds which hasten to collect its fruits.

Yet it is not long since this salutary design was set on foot, by subscription only of a few discerning persons, to whom this new line of charity was discovered; and its effects were then confined within so narrow a circle, as served rather to shew the sagacity and benevolence of its first supporters, "who had considered the cause of the poor," than to yield any public service. But the infant of prudence and humanity had a quick and prosperous growth: soon sent abroad and established in the world, it challenged a superior merit, and is now recommended to your notice on the principles of religion, policy, interest, every national and private source from whence human action is derived. All these arguments will offer themselves in course, as we consider its nature and advantages; and as example is a powerful motive to virtue, this charity may be allowed to boast its patrons the most distinguished in rank and fame; it is received within the palace itself, and is the shape in which our gracious prince has chosen to display his earliest virtue, and give a happy presage of his future excellence.

Hospitals

Hospitals and other valuable establishments are opened, to which the wives of the poor are invited to their relief: and I am glad to bear testimony to their real utility, lest prejudice should interpret our design to be laid in opposition, or disapprobation of them, whereas it is founded on the same charitable principle, and leads to the same beneficial purpose; the essential difference is in the bounds of our charity; we endeavour more extensively to diffuse those comforts, in the distribution of which they are unwillingly restrained; giving help to numbers whom the narrowness of those walls unhappily exclude from their relief.

Our intention is TO DELIVER THE WIVES OF THE POOR AT THEIR OWN HABITATIONS; for which purpose, under the eye of an able physician, trained and instructed by him, honest and skilful midwives are appointed in every quarter of the town, to attend our patients; who are gratuitously supplied with advice and medicine, and when the case requires are also visited by the physician. Let no one say our relief is small, for it is the immediate necessary of their situation; all relief is valuable in proportion as it is called for; how reasonable this is, and peculiarly adapted to the exigency of industrious families, is continually proved by the
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numberless applications made for assistance, and by the gratitude and joy with which it is received. This is to convey relief into the dwelling of those who are unable to come forth and seek it; it is to heal the rich man's son in his bed; to recover the patient, and charge him that he should tell no man; in the meek and unostentatious manner of charity, which vaunteth not itself, is not puffed up.

The excellence of our charity is its plain and simple constitution; free from all outward parade and expence, unincumbered with buildings and the charge which attends them, exempt from the salaries of officers and servants who have no immediate relation to the relief of our patients; there is nothing to divert the channel of our alms, which are immediately applied, and extensively diffused. The number of patients assisted by this charity the first year of its institution, about thirteen years since, were less than FORTY; the number assisted last year was very little less than FOUR THOUSAND: the time is not long, the increase uninterrupted and gradual; I shall not detain you with calculations, but only observe, that in the same number of years, with the like gradual increase, we can afford provision for a greater number of poor than this extensive city can supply.

This

This I mention as a spur to your bounty, for our charity is not necessarily subject to the limits of number or place, it is of a nature to be spread without difficulty in proportion to its supplies, and with God's assistance may soon be carried into the remotest corner of these kingdoms *.

There are many women no doubt, whom strength of constitution, whose family, already few in number, or other considerations, may render fit objects for an hospital; and enable with joy to accept that particular species of relief; all such I flatter myself will apply only to that quarter; and pray God that a blessing may attend their recovery! But with sorrow shall we observe how small a portion of the poor are thus relieved; how many are those unhappy objects to whom this increase of misery is added, that when relief is offered, they are unable to accept it. This is a lamentable consequence of that variety of woe, that complicated distress, which attends the poor in every situation.

* The boundaries of our charity are at present indeed fixed to certain limits; but it is obvious to observe how easily this simple institution may be carried to the extent above-mentioned. The influence of our example has already appeared, for in the city of York an institution is formed for the same useful and benevolent purpose, in which the rules and orders of this charity are adopted, and the same plan exactly pursued.

Many unanswerable reasons arise, some from the necessities, and some from the weakness of nature, which oblige them to refuse the benefit of an hospital. Even sickness itself may exclude them where residence is a condition of their relief; for if the sickness is either violent or infectious, it becomes an insurmountable difficulty: and thus the very evil which demands the speedier help, shall render them destitute in the pressing hour of necessity. How shall an affectionate mother be withdrawn from her dearest connections? or a prudent mother from the management of her affairs? When her husband is bound to the pursuit of his calling, from which his daily subsistence is drawn, who shall be the guardian and protector of her household? if, as is usually the case, many families unconnected, nay unknown to each other, lodge under the same roof, the parents eye is continually employed to preserve her children from mischief or seduction. The perpetual change of inhabitants is a perpetual source of anxiety. Many of unknown or suspected, nay of notoriously bad characters succeed; and with what apprehensions shall a parent be withdrawn from her children? With what security shall she leave her effects, which effects are generally the whole of her possessions, in this uncertain and precarious state? if compelled by necessity, the same necessity disables her from the hire of a substitute; the same necessity

necessity will fall the heavier on her children. Who shall feed and support them? who shall advise and direct them? who shall watch that they are not corrupted and seduced, or, which is shocking to human nature, that indigence, even against their own sense of evil, shall not drive them into vice? In this twofold distress the melancholy reflection of Solomon shall be verified, "that a child left, bringeth his mother to shame."

With what prospect of success, with what hopes are the medicines of an hospital administered to an agitated and distracted patient? for in all disorders of the body, and perhaps especially in this, the mind has a powerful influence. It is a certain truth, that physicians will apply often to the mind, that with her alliance they may effect the recovery of a patient which they could not attain without her help. But here the mind will work to her own mischief; terror and apprehension become a new disorder to a mother thus torn from her nearest connections; when, fond to distraction of her children, she knows they are exposed to every circumstance of want, proud of the virtue she had instilled into their minds, she too sensibly feels they are attacked by every temptation.

This then is the happy work to which you are called, to wipe out this crouded picture of misery, and draw a scene of calmness and serenity in its place; a scene embellished with every pleasing circumstance of domestic peace and comfort: a mother relieved by the presence and tender assiduity of her children; children engaged in every office of kindness to assuage the sufferings of an afflicted parent; mutual joy and satisfaction springing from the reciprocal display of tenderness and love. Thus even the hour of calamity shall have its fruits, and sweets shall be extracted from the bitterness of evil. Children, instead of forgetting the obedience they owe, instead of being left to themselves for several weeks, without the authority and direction of their parents, shall here be taught a lesson of pure morality, shall here be practised in an essential duty, to comfort and assist those parents in distress: and whilst other institutions lament the burthen of mercenary servants and assistants, the children here shall be engaged in the gratuitous work of charity; they become the willing and ready servants of our institution, whose natural feelings will be a pledge for their attention and diligence; whose officious tenderness will add efficacy to medicine, and strengthen every means employed for the relief of the patient. Surely, there is an ingenious economy in this charity, that whilst infants are training to virtue, their virtues

virtues are turned to good account ! Why should a mother be withdrawn from this excellent advantage ? Shall we waste this abundance of tenderness and care, to supply it with the cold indifference of an hireling !— Thus comforted, thus attended, advice and medicine are the only wants to which a patient is exposed ; these it is our purpose to supply, and the measure of her comfort is full.

If some are excluded from an hospital by the necessities, others are excluded by the weaknesses of nature ; and this is an object worthy the attention of the humane ; for certainly there are cases wherein the weaknesses of our nature deserve compassion. If timidity, false modesty, depression of spirits, apprehension of strangers, are suffered to grow into real and necessary obstacles (and with patients of a tender nature this will too often be the case) surely it is a matter of joy, if we can obviate their terrors, and allure those persons into the receipt of charity, who would otherwise have wanted it and mourned for it in silence. It is strange to say, that where alms are necessary, pride should interfere to prevent their effect ; yet I believe it will be found, that persons in certain reputable conditions, and small established trades, will be unwilling to declare themselves objects for an hospital, yet will accept of this commodious

dious relief, so easily provided, and studiously adapted to their circumstances. If so, let it be added to the credit of our charity, that besides the relief of indigence, honest industry has been assisted, and encouragement afforded to the laborious.

It is the dictate of policy as well as of humanity, that marriage should be encouraged amongst the poor. The true riches of a country consists in the industrious labour of its inhabitants: numbers therefore are the strength of a nation: means must be found for their subsistence; and necessity, which is the mother of invention, will naturally turn them to arts, to manufacture and commerce; every useful and ornamental science will be encouraged and advanced.

Policy enjoins it as a means of sobriety and order among the people; as the ground of their attachment to the welfare and peace of their country, that they may be happy in their submission to government, that they may esteem themselves blessed in a peaceable acquiescence under the necessary laws of subordination. Let us therefore bind them by the strongest obligations, affection to their families and gratitude to their benefactors; for the minds of men, like soils which are of different tempers, require cultivation of different kinds;

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in the minds of the most hardened there are some seeds of virtue remaining, which by well-seasoned acts of kindness and charity may yet be called forth, and raised to yield the fruits of attention and obedience: this, I say, may often be done by well-seasoned acts of kindness and charity, when the cold enforcement of the law shall fail of that effect.

Humanity enjoins it that the poor may be supplied with every essential comfort of life, and may learn to know that happiness is totally independent of what they falsely call the pleasures and refinements of luxury: for although the diversities of rank are needful to the ends of good government and society, there is not any happiness which the higher enjoy, but it is felt with equal or greater sensibility by the lower. Anxiety, disease, and discontent are a part of the distinction of the rich, who exhibit objects of compassion, and not of envy, when in a splendid state of uneasiness, they are exalted above the pleasures, as well as above the wants of life. The complaints of the poor are ill-grounded, if they fancy that their misery consists in the absence of these pleasures; but they are poor indeed, if they are not within the reach of this essential blessing, the comforts of a kind and affectionate family, if they are driven
from

from virtuous connections by the fear of the calamity of childbirth, or compelled to look on that as a calamity which was designed by nature to be the origin of peace and comfort. With confidence I may call for your endeavours to counteract this unhappy perversion of nature to clear away the weeds from the genuine springs of happiness, and render them accessible alike to all mankind; to establish this design, which policy and humanity recommend, religion and morality approve; the effects of which are those excellent virtues inspired by the precepts of the gospel, charity from the rich to the poor, gratitude and regard from the poor to the rich; amongst the poor, loving-kindness, affection, order, sobriety, and peace.

Let me remind you, that the limits of our charity are only such as your contributions shall appoint, the benefit will be extended in proportion to your supplies: a little more given will be an increase of this relief; and on comparing our revenues with the number of our patients, it is astonishing to see how small a sum, when judiciously applied, will administer this essential comfort. Let not avarice assume the mask of reason, suggesting arguments against pity and compassion, that there may be fraud in the distribution, our alms may be
given

given to undeserving objects or ungratefully received ; for the simplicity of our design is an answer to all such arguments. Complicated forms of application, difficult means of soliciting may create a distance between affliction and its remedy : but our alms are immediately applied, the giver and receiver of our charity are brought so near to each other, that there is scarce room for fraud to intervene. If an unworthy mother is relieved, her children have no share in her demerits, and it is a great satisfaction to know that they are partakers in her relief. Sickness is at all times an object of compassion, but especially amongst the poor, where it is less dreaded by the patient as a disease, than as a deprivation of time, and hindrance to the support of their family. But if any abuse has actually taken place, let us not, for a few or a thousand instances of fraud, harden ourselves in barbarous and unfeeling cruelty. As the angel of God's vengeance passed over the Israelites to punish the first-born of Egypt, let us now send the messenger of his bounty round to drop a blessing at the door of his faithful and necessitous servants ; glorifying God in the disposal of those good things he hath given us, and manifesting the faith that we have in Jesus Christ, by adopting the objects of his peculiar care, who was eyes to the blind, and feet to the lame, a father to the poor.

Let us sow plentifully where the seed is so richly mixed, where precepts of virtue are distributed with our alms, and whilst we relieve the necessities, we amend the hearts of the poor. That they, surrounded with a good and obedient offspring, may cleave to religion and virtue for the sake of that happiness and domestic peace which attends them, and pride themselves in that honourable distinction of parents, which (besides the comfort of filial love) ensures to them at once the protection of the magistrate, the friendship and aid of all well-disposed Christians, the value and regard of their country. This is the good work of the Lord, and these the fruits of that excellent virtue, which to them that give, are equally sure, as to them that receive; for whilst we yield to our patients an immediate relief, and to their children an essential comfort and advantage, we certainly secure to ourselves a great and everlasting reward. The merits of Christ shall sanctify our work of faith and labor of love, shall crown us with a plentiful return of those manifold graces, and bless us with those seasonable aids and spiritual comforts, of which in most cases, if not in all, the wealthy have the greater need.



The STATE of Account of the LYING-IN CHARITY
for Delivering poor Married Women at their own
Habitations, as it stood on the First of January 1771,
viz.

To Balance in Hand	3	4	10	By Physicians, Mid-			
To Subscriptions,	}	125	11	9	wives, and Medi-	222	9
Collections, and					cines		
Donations							
To 1 Year's Divi-	}	18	0	0	By Secretary's Allow-		
dend on 600 l.					ance, Printing, Sta-		
Stock in the three					tionary, Advertis-	170	17
per Cent. reduced					ing, and sundry	2	
Bank Annuities.					Expences		
					By Balance in Hand	179	19
						5	
Total		1272	16	7	Total	1272	16
							7

Account of the Women delivered by this CHARITY
from its first Institution.

From Lady-day 1757 to Lady-day 1758,	35
Lady-day 1758 to Lady-day 1759,	61
Lady-day 1759 to Lady-day 1760,	135
Lady-day 1760 to Lady-day 1761,	184
Lady-day 1761 to Lady-day 1762,	137
Lady-day 1762 to Lady-day 1763,	201
Lady-day 1763 to Lady-day 1764,	309
Lady-day 1764 to Lady-day 1765,	660
Lady-day 1765 to Lady-day 1766,	1073
Lady-day 1766 to First Jan. 1767,	1204
First Jan. 1767 to First Jan. 1768,	2198
First Jan. 1768 to First Jan. 1769,	2868
First Jan. 1769 to First Jan. 1770,	3382
First Jan. 1770 to First Jan. 1771,	3922
Total of the Deliveries	16369

This Society consists of a president, six vice-presidents, a treasurer, and all the governors, together with such officers and servants as may from time to time be thought necessary.

All persons who pay the sum of ONE GUINEA or upwards yearly, to the support of this charity, are governors as long as they continue their subscriptions; and all who give a benefaction of TEN GUINEAS or upwards at one time, or make up their contribution to that sum within the year, are governors for life.

Every governor is intitled to recommend any number of objects not exceeding twenty within the year.

Any person inclined by his last will to bequeath a legacy to this charity, is desired to do it in the following form:

Item, I give and bequeath unto A. B. and C. D. the sum of
upon Trust,
to the intent that they, or one of them, do pay the same to the
treasurer (for the time being) of a society, who now call themselves
 THE LYING-IN CHARITY FOR DELIVERING POOR
 MARRIED WOMEN AT THEIR OWN HABITATIONS,
instituted in the year 1757; which does, or lately did meet at
 WILL'S Coffeehouse in Cornhill; *which said sum I desire may*
be applied towards carrying on the charitable designs of the said
society.

N. B. Giving land, or money, or stock, by will, with directions to be laid out in the purchase of any estate for the benefit of this charity, will be void by the statute of mortmain; but money or stock may be given by will without being directed to be laid out.

☞ If any executor shall pay TWENTY, or executors FIFTY pounds, towards the support of this charity, he or they shall become a governor or governors for life.



SUBSCRIPTIONS are taken in by

Mess. FULLER and Son, Bankers, Lombard-street.

Mess. BOLDERO, KENDALL, and ADEY, ditto.

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Mess. BIDDULPH and Co. ditto.

Mess. JAMES and THO. COURTTS, in the Strand.

Mr. PETER SHARP, Treasurer, N^o 177, Bishopsgate Without

Mr. EDWARD MULSO, Secretary, in a Morning, during Office Hours, at the Excise Office in the Old Jewry (Sundays and Holidays excepted) or at his Apartments at Mr. Turnpenny's in Red Lion-street, Holborn.

And by the COMMITTEE, who meet precisely at Six o'Clock in the Evening on the last FRIDAY in every Month, at WILL's Coffeehouse in Cornhill, to manage the Affairs of the Charity, and to examine into any Complaints that may come before them.

Since the last Anniversary Feast Day many respectable Names have been added to the List of Governors, all expressing their intire Approbation of the Simplicity and Utility of the present well regulated and extensive Plan, which likewise so forcibly struck the worthy and munificent Trustee of a late noble Earl's Charity, that as large a Portion of that Legacy as could be applied to any one Institution, viz. 1000*l*. has just been given for the Use of this Charity.

Mr. Peter Shaw, Treasurer, No. 77, Broadway, without
 Mr. Edward Mulso, Secretary, in a Morning, during Of-
 fice Hours, at the Exchequer Office in the Old Jewry (Sundays
 and Holidays excepted) or at his Apartments at Mr. Turn-
 penny's in Red Lion Street, Holborn.
 Mr. James and Thos. Courtes, in the Strand.
 Mr. Bidwell and Co. ditto.
 Mr. Dremmond and Co. Chancery.
 Mr. Blackwell, Grocer and Co. Pall Mall.
 Mr. Barbero, Hairdresser, and Aday, ditto.
 Mr. Fuller and Son, Bankers, Lombard Street.

And by the Committee, who meet precisely at six o'clock in the Evening on the last FRIDAY in every Month, as WILL a Collection in Cornhill, to manage the Affairs of the Charity, and to examine into any Complaints that may come before them.



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...but money or blood may be given by will while
being devoted to be laid out.